DOCUMENT RESUME

ED 054 034 SO 001 721

TITLE	Mesa Verde: A Study of Man in an Agricultural Setting. Student Manual.
INSTITUTION	Health Services and Mental Health Administration (DHEW), Bethesda, Md. Community Health Services.
PUB DATE	Aug 66
NOTE	67p.
EDRS PRICE	EDRS Price MF-$0.65 HC-$3.29
DESCRIPTORS	*American Indian Culture, *Archaeology, Enrichment Activities, *Ethnic Studies, Secondary Grades, *Social Studies Units, Tribes
IDENTIFIERS	Anasazi, Colorado, *Mesa Verde

ABSTRACT

This student manual contains information and guides to assist the secondary student in functioning as an archeologist. Included are fables, pictures for analysis, a time line and description of the pre-history of Mesa Verde, Colorado. The manual concludes with artifact identification word sheets. A related document is ED 001 722. (AWW)

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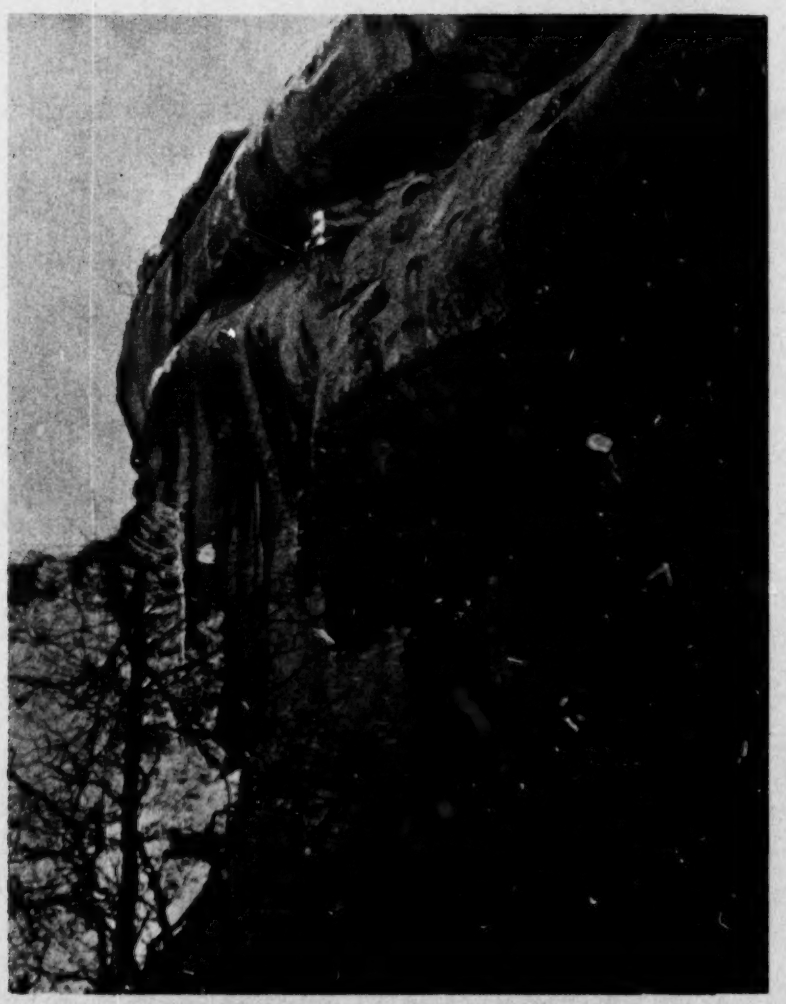
MESA VERDE

A Study of Man in an Agricultural Setting



STUDENT MANUAL

SP 001 721

Based on a study by

The Colorado Academy Curriculum Development Group

Under the Auspices of

the Kettering Foundation

AUGUST 1966

Once long ago all the people lived deep beneath the ground in a world of darkness. It was like a big black cave, this world, and all the people lived there all crowded together. There wasn't much to eat and no wood for a fire and there wasn't anything much to do except look for food. The people were very unhappy and they wanted to leave this place. But where could they go? The old people said that there had once been another cave, just as dark and uncomfortable as this one, but lower down even. This lower cave was the place where the people had climbed up from. Perhaps they could go back - but why? Things wouldn't be any different.

One day some men were sitting, not talking, not doing anything. Suddenly this one man looked up.

"Listen," he said. "I hear something. It sounds like footsteps way up above. It sounds like someone walking on the roof of the cave."
All the men listened and they all heard the footsteps. Heavy footsteps that echoed and boomed down there in the cave.

"Who do you suppose is up there?" asked one of the men.

"What do you suppose is up there?" asked another.
They all thought a while.

"Perhaps there is another place like this, another cave," one man said. "Perhaps there are some more people up there. Maybe if we yell up to them they might hear us and poke down a stick and pull us up."

So these men began to yell and to sing and after a while all the people who were in that cave came to where the men were singing and they joined in too.

But there was no answer. When they got quiet again they could not even hear the footsteps. Everybody was excited now. Everybody talked and talked and they wondered about the world above them and the people in it and most of all they wondered how they could get up there. Most of the people said they wanted to go to this new world - some of the people, though, weren't sure. They wanted to know what it was like. They wondered if the people there were good or bad.

"Let's send somebody to find out," one man said.

The first messenger they sent was Bat. He could fly pretty well and he was good at flying in the dark. So off he went. After a while he came back.

"What did you find?" they asked.

"Oh, I got pretty tired," Bat said. "I never got up to the roof. But I did see a little spot of light way up above me. Perhaps there is a hole up there."

The next messenger the people tried was Crow. He was a strong flyer. He flew way up there out of sight. The people waited and waited. But Crow never came back.

After a while the people said, "It looks like he is gone."
Some thought that was good. They thought that he had flown up to that world and it was good and that he had liked it there and he had stayed. Others thought that perhaps there were bad things in that world and Crow was dead. Others said that they had been foolish to trust Crow anyway.

They sent Eagle then. He was strong and fast. He promised to come back and tell them about the world above. He was gone for a long time and

when he got back he was very tired. All the people gathered around him to hear him tell about his journey. There was a little hole up there in the roof. He had flown right on through and he had come out in a bright world. It was like a cave too, but the roof of that cave was all bright and shining and so high above you that you could not see to the top. Eagle told about lots of things he had seen there, many animals and birds and plants. The people asked him many questions and it took him a long time to tell them about all he had seen. Finally one of the men asked if there were any people there. Eagle said he did not know. He thought perhaps there were because he had seen some smoke from a fire - but there was no one to be seen.

All the people began to talk at once. They were very excited now. More of them wanted to go right away because this sounded like a good world. There were two big problems though. First, how would they get up to this world? They couldn't fly up like Crow and Eagle and Bat. Second, some people wondered about that fire and if there were any people up there. If there were people, would these people have good hearts and let them come up to share this world.

Once again they decided to send a messenger. This time they chose Bluebird. They picked him because he knew the ways of men. He always built his nest where men lived and he would fly along with the people to keep them company. They asked Bluebird to fly up there and to see if there were any people. If there were, Bluebird would tell these people all about the people below and how unhappy they were and would ask if they could come up. He would ask the people above to help the people from the cave to come up.

The Bluebird flew up and away. He flew and he flew, until he came to that little hole in the top of the cave. He flew right on through and he came out into the bright world. He flew all over that place looking for any man to tell about the people below.

He was just about to give up and fly back down to the world of darkness, when he spied a man sitting all by himself by a little fire. Bluebird flew down to him. He looked up and spoke to the bird.

> "I have seen you flying around here," he said. "You and some other birds. You must have a reason. What are you looking for?"

Bluebird told him all about the people in that other world. He told that man that the people wanted to come up.

> The man said, "Those people are welcome if they want to live as I am living here. I have no great things to promise them. They must work hard here. Here there are certain plants which must have help to grow. Here there is always a little water, but you must go far to find it. If those people wish to come and share this life, they can come with a good heart and they will be welcome. I will help them come up."

Then the Bluebird left this man and he flew back to the people and he told them all that had been said. The people thought that the words of this man were good.

> "He is willing to share what he has with us. He is kind. We are welcome and that is good. We are going."

The Hunters and the Hunted Ones

by

Ben. G. M. Priest

The Hunters and the Hunted Ones

It was early. The village was still asleep. Directly overhead, beyond the shadow of the great arch, ragged winter clouds hurried across the sky, each ringed with faint silver from the distant moon. "They look like turkey feathers blown on the wind," the boy thought. He balanced for a moment at the top of the ladder leading up from the house below. He stepped to the mounded dirt of the roof and shivered, drawing the warmth of the rabbit-skin cloak close about his shoulders. Several rapid steps brought him down to the level ground of the terrace. He crossed the open space between the houses and mounted the roof slope of the nearest dwelling. There, he bent to the hatchway and called out softly before descending the ladder.

"Grandfather, it is I, Tuvala. I have come."

"Come, then," a voice answered. "There is a fire. Come and sit. Have you eaten?"

"Mother gave me corn cakes. Some to eat and some to take. Will we go today, Grandfather?"

"Perhaps. Do you think that this is a good day for hunting?"

"It may be - if our hearts are good and we have luck. There was some new snow in the night. The tracks of the Deer People will be easy to find and follow."

"The snow will help. Which way does the wind blow?"

"From the north, Grandfather. Down the canyon."

"And is that good, too, Tuvala?"

"You have told me that the deer often go up the canyon to drink at the little spring just before dawn. You have told me that they almost always go there if the wind is blowing from the north."

"Why do you think that is so?"

"Because the wind can tell them if someone has come to the spring before them and is waiting there. They smell the wind and know if it is safe to come."

"That is their way. What, then, is your plan, Tuvala?"

"I think that we should go down the canyon by the high trail along the rim. That way, the wind cannot carry our scent down to the bottom. When we reach the rockfall, we can make our way down. Then we can cross the canyon and look carefully for the tracks of the Deer People."

"What can the tracks tell us?"

"If we find tracks that lead up the canyon, we can follow them. If the deer have already had their drink, they will be coming back toward us with the wind behind them. They will not know that we are on the trail waiting for them."

"That is a good plan, my grandson. But if we find no tracks, what then?"

"We can wait. With the wind blowing as it is, the deer are sure to pass where we are. It is their way, so you have said."

"But if we wait for the Deer People to come to where we are, won't they catch our scent coming to them down the wind?"

"Oh Grandfather, I hadn't thought of that. What can we do?"

"There is a way. But you may get very cold and uncomfortable."

"Tell me, Grandfather. I will not be afraid of the cold. I want to

learn to be a good hunter. We need meat for the family, and the hide and bones and sinew and all the good things the Deer People give us. Besides, I want to show that I am a man and can bring these things home. I want Mother to be proud of me. I want to do my share."
"Then listen well, Tuvala. If we must wait for the deer to come, then we must hide our scent. When we come off the rockslide and are all hot from our climb, we must put off our warm fur robes - for they hold the man scent the longest. We must wash there in the snow until our bodies are cool and clean again."
"That will not be hard, Grandfather. We wash here every morning after our run at daybreak."
"That may be one of the reasons for that custom, Tuvala."
"I understand that now, Grandfather."
"When we have washed, we must take some of those little berries from the juniper tree. We will rub them in our hands, and pass our hands through our hair and over our bodies. That will help to keep our scent from the Deer People."
"Ah! Then we can hide near where the deer will have to pass and they will go right by. Perhaps we can make a shot at them there."
"Perhaps. You with that new Bow-thing that your uncle has made for you, and the arrows like little swift spears, you might be able to get off several shots. But I must hunt in the old way. I must stand tall with my atlatl throwing stick and spear. One shot I may get, and then who can tell which way the deer may run. It is better to let them pass us and go up the canyon."
"Why do you not try the bow too, Grandfather?"
"We have brought many deer home to the People, my old spear and I. When I die, it will lie close by my side in the grave. We will journey together into the Land of the Dead, and there we shall hunt again in the old way. Yes, boy, this Bow-thing that has newly come to the People is good. I see how fast the little darts fly and how true. I see how there has come to be a new way in the hunting where man can creep close to the Hunted Ones and his shots can be many and sure. These new ways are good. There is more meat for the People. But the hunters must not forget some of the old ways too. They must not forget the old songs and the prayer offerings. Their hearts must be good and they must remember the things which must be done for the spirits of the Hunted. Tuvala, do you remember what I have taught you?"
"Yes, Grandfather. We make prayer feathers for all the creatures we hunt. We dance for them and sing our thanks that they have given us their lives. When an animal falls to our weapons, or is caught in the snares, we must always remember to give a pinch of cornmeal as feed for its spirit as it makes its own journey down to the Land of the Dead. This is the right way."
"That is good, Tuvala."
"And there are the other things you have taught me. To be sure of my shot. To use all of each animal. Never to shoot more than you can carry or send for. If there is a choice, let the Deer Mothers go - so there will be more of the Deer People for the next hunting.

These things I remember."

"I am proud of you, my grandson. It would seem that your heart was good. Now perhaps you are ready to be a hunter. Let us go."

The old man and his grandson gathered their weapons, climbed swiftly up from the house, and crossed the terraced court. From several of the dwellings now, thin threads of fragrant pinyon smoke wound up toward the arch of the great cave high above them. Golden firelight spilled from a hatchway and a shadow flickered against the cave's domed ceiling. From somewhere came the ring of stone on stone as corn for the morning meal was ground.

In silence, the two made their way up to the canyon rim using the hand and toe holds chipped in the cliff face. By the Deer Shrine at the top of the trail where a path branched out to the mesa top fields, they paused. Each placed a prayer feather bundle and stood a moment asking that luck attend their hunting, and that the Deer People might understand their need. Then they started off down the canyon.

In the brush, far down the canyon the buck snorted and tossed his head high to draw the wind into his flaring nostrils. He was nervous still from the running. Wolves, two big ones, had crept, bellying up the wind until they were almost on the little herd. Then the running had begun. The cry of the wolves was right among them. They had crashed and scattered blindly through the tangled juniper scrub, each taking his own path. Sometimes, when the wind brought them warning or when they heard the hunting call of the wolves, the herd would try to stay together. No wolf liked to face that circle of slashing hooves. But tonight there had been no warning - just the cry and the running.

The snow was not deep and the running was fast. With good ground the deer had little to fear from just two wolves. The wolves themselves probably had little hope of making a kill. But there was always a chance. A deer, sick or old, or perhaps injured in the tearing flight through the scrub. There was always a chance for two wolves to make a kill.

The buck tore on, still heading into the wind, alone now. Close behind a single wolf followed with an effortless lope. Followed for the thrill of running, followed for the chance of a kill. The buck stumbled, broke stride for the merest fraction of a moment. He felt the sharp nip and sudden pain of a bite low on his flank. He whirled then, in panic and in pain and hooked blindly with his sweeping antlers at the dark shape behind. There was a squeal of surprise from the following wolf. The buck felt his week muscles crack from the strain as he lifted and flung this hated thing away from him. The wolf hit the snow covered ground with a grunt. Hit, rolled, shook himself, and came on again. The buck backed away, head held high now, ready to rear and strike with the sharp fore hooves. He backed, ready now, waiting for the wolf's next move. But the wolf had stopped. It stood watching the buck. From somewhere back in the darkness the howl of the second wolf came.

The buck was alone again. The wolf had vanished, turning back to join the other. Their cries came together now and the sound was different. There was a new running, a new chance. Perhaps they had struck the trail of the old doe. Perhaps one of the yearlings had blundered into the deep drifts along the canyon's north side. As the buck strained to listen, the howling changed its pitch once more. Then it stopped abruptly. The sudden silence

struck terror anew into the buck and he whirled to run again.

Now he paused to test the air. Nothing. Nothing following. He listened, his ears flicking nervously, now forward, now back. A start. There was a sound just ahead. What? He moved forward. Something moving - but what? A step more forward. His muscles were bunched to leap, to turn, to run again. But what was ahead? A juniper branch just by his head moved in the slight breeze. The same puff of air brought the scent to him. He relaxed. Deer. His own kind. He was hungry now. There had been little time for browsing that night before the wolves had come and the running began. He dropped his head to the snow and began to muzzle down through it, cutting with his hooves, searching for a mouthful or two of the dried grasses beneath. He drifted on up the canyon, joined now by three other deer. Two does and a yearling. The little band was not quite at ease. They traveled in their usual order now. The does moving ahead, nervous and alert, pausing to stare at each moving cloud shadow - the buck keeping aware of their movements, followed, taking the best of the browsing. Occasionally they would all stop together as if at a signal to listen and taste the the air. Twice, they had bolted ahead, running for a hundred yards or so, but keeping together this time. At one point on the trail, the buck had done an unusual thing. He had made his way to the head of the file and stood by the side of the narrow trail. He let the others file past, smelling at each. When they had passed, the others turned to watch as the buck moved back a short distance down the trail. He stood a moment, peering into the darkness behind them. Then he snorted, turned again, and came on. The herd drifted before him. He knew now that there was a doe missing. The wolves would not follow them again that night.

There was a change coming into the air. It was lighter now. The sky to the east was beginning to glow and to come alive. "It is like the color of this shell pendent around my neck," the boy thought. He looked at his grandfather crouched close by him under the low-hanging juniper boughs. "I wonder if my grandfather is as cold as I am? I wonder if the Deer People will come? I wonder if they have heard our prayers? There is so much to remember."

The grandfather watched the boy with pride in his heart. "This is a good one, this Tuvala, this Bow-boy. He listens well and he remembers. I wonder only if I have remembered to tell him all he should know - about the trailing, about the spear-song that makes the deer stop to look toward the hunter? Ah well, there are others to teach him when I am gone. There are things for him to learn - for himself. But his heart must be good...."

All thoughts left the old man's mind, except one: the Deer People have come. They were there, not twenty yards away, coming out of the brush down the canyon. Coming fast now, does in the lead. They were hurrying toward the smell of water. The buck had smelled it first and had urged the others on. It was lighter now than when they usually came to this place for their drink, but the running had made them thirsty. The air had smelled good. There was no scent of wolf. Only of water and of the juniper thicket ahead. The whole herd was in sight now. The old man held his breathing deep down in his chest. He did not move. He felt the presence of the boy beside him, but did not turn his eyes to look. There was no need. The boy was as silent and as montionless as he.

The herd moved on, coming closer. The leading doe was abreast of them now, perhaps five yards away. She stopped and the rest of the herd froze behind her. They held motionless, here a hoof raised, there a head flung high, poised. The doe slowly turned to bring her gaze full upon - something. Something beneath the shadow of the juniper, close by the trail. What? The wind told her nothing. There was no sound. Nothing moved. But there was something there. The doe took a halting step forward. Another, and she snorted and stamped. Still no movement, no sound, nothing in the air to tell her of danger. At the rear of the herd the buck too was tasting the air. There was, for him nothing to tell of wolves or even of the missing doe. Nothing in the air but the scent of juniper and of water at the spring. Water! It was getting light and they must get to the spring, drink and get back to the dark thickets of pinyon down the canyon. The buck was the first to move. Now the others broke and began to move. They started on to the spring. As each deer passed the low juniper by the trail side, their heads turned for a brief inquiring look. None stopped again. And then they were gone.

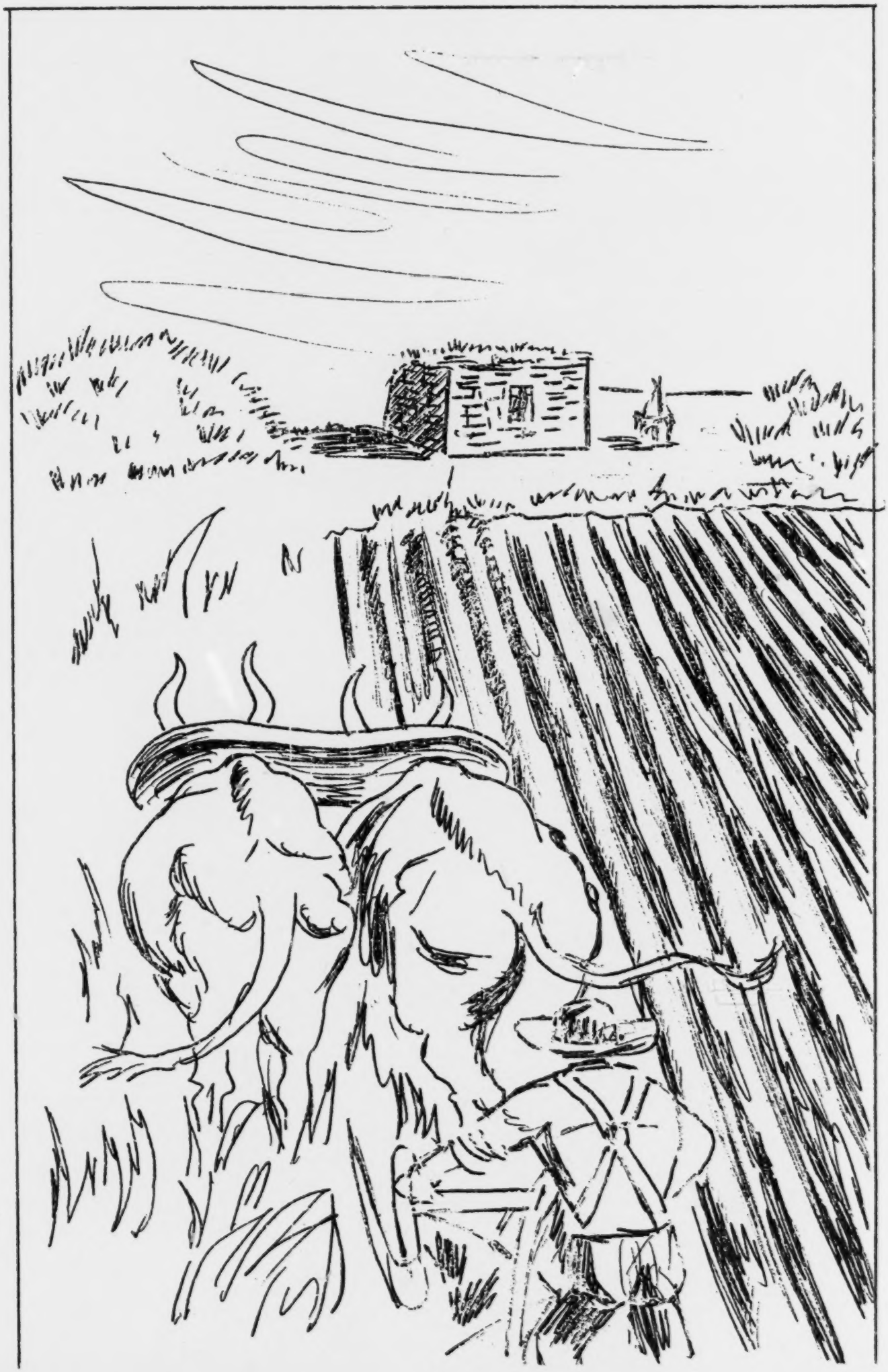
In a moment, the old man released his breath with a gentle sigh. His lips formed the words of the trail song:

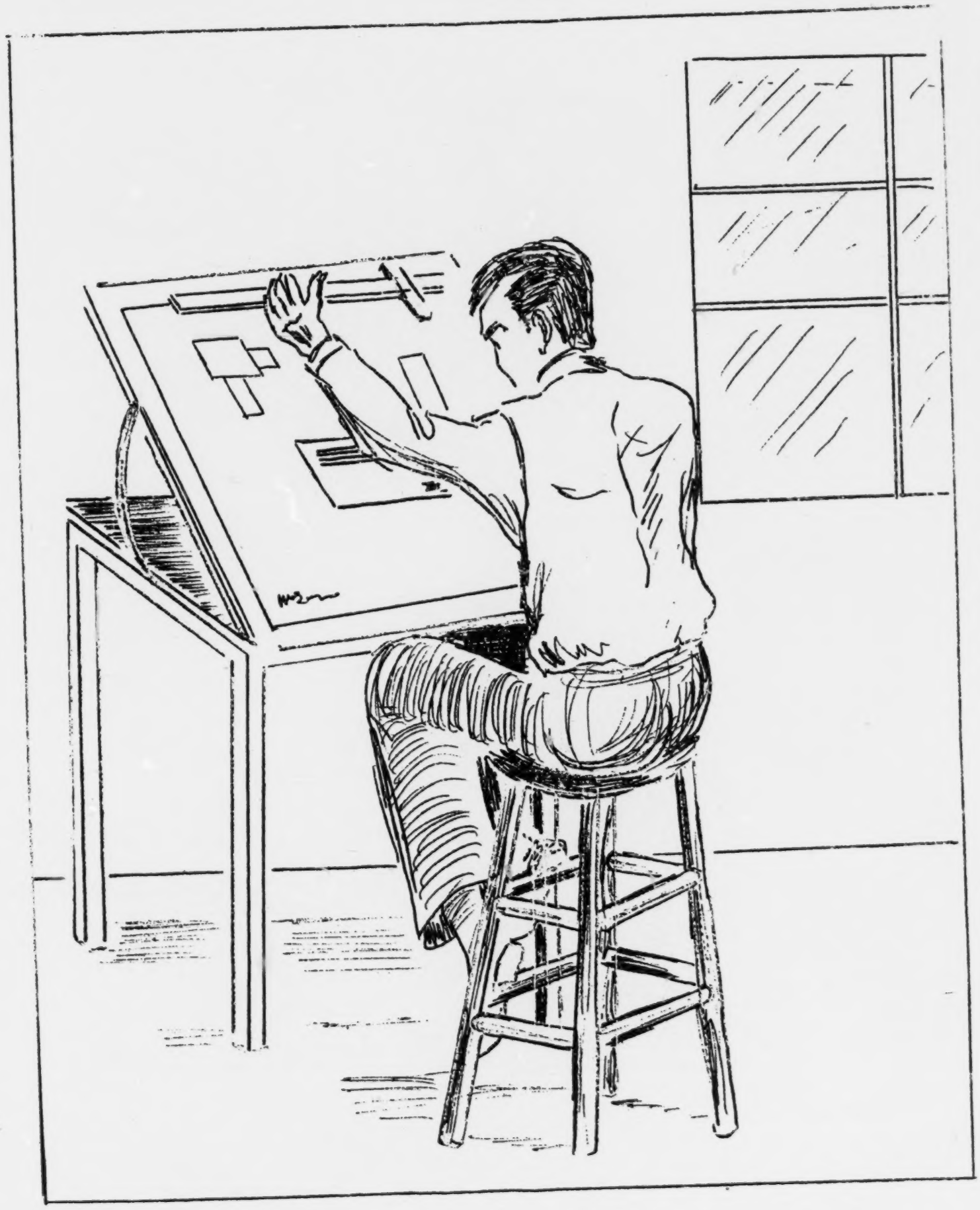
Mother of the Deer People,
Hear our song and know our need.
Guide our steps with the steps of your People.
Our hearts are good.
It is as it should be.

The boy's words, half heard, echoed his. The grandfather turned and smiled. His eyes met that same smile shining in the eyes of the boy. The two stepped out to the deer path together. They paused for the briefest moment, and once more their eyes met. The boy moved slowly past the old man, his eyes bent now to the trail. He began to move up the canyon into the wind, following the deer.

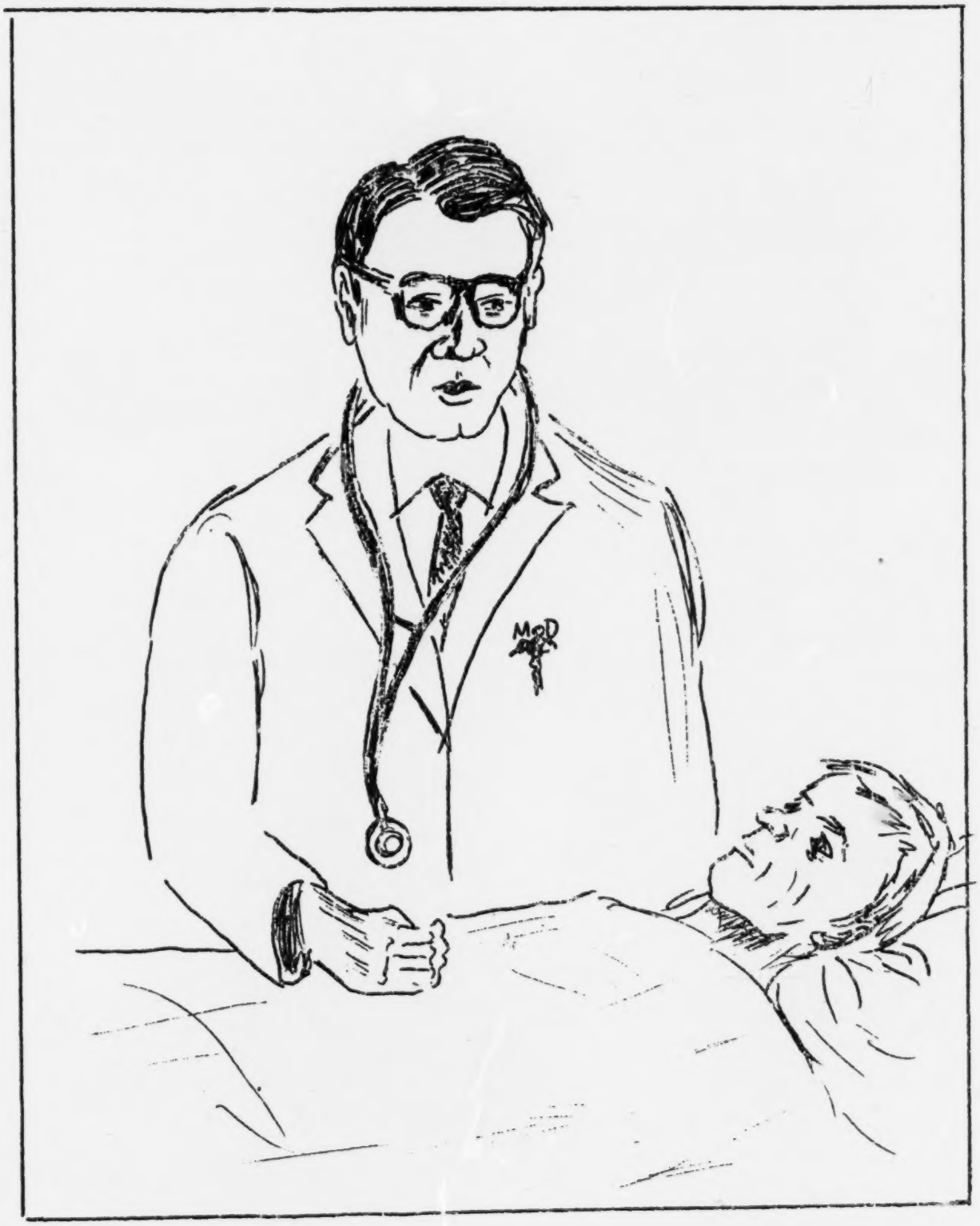
"It is as it should be, Tuvala," the old man whispered. "It is as it should be."

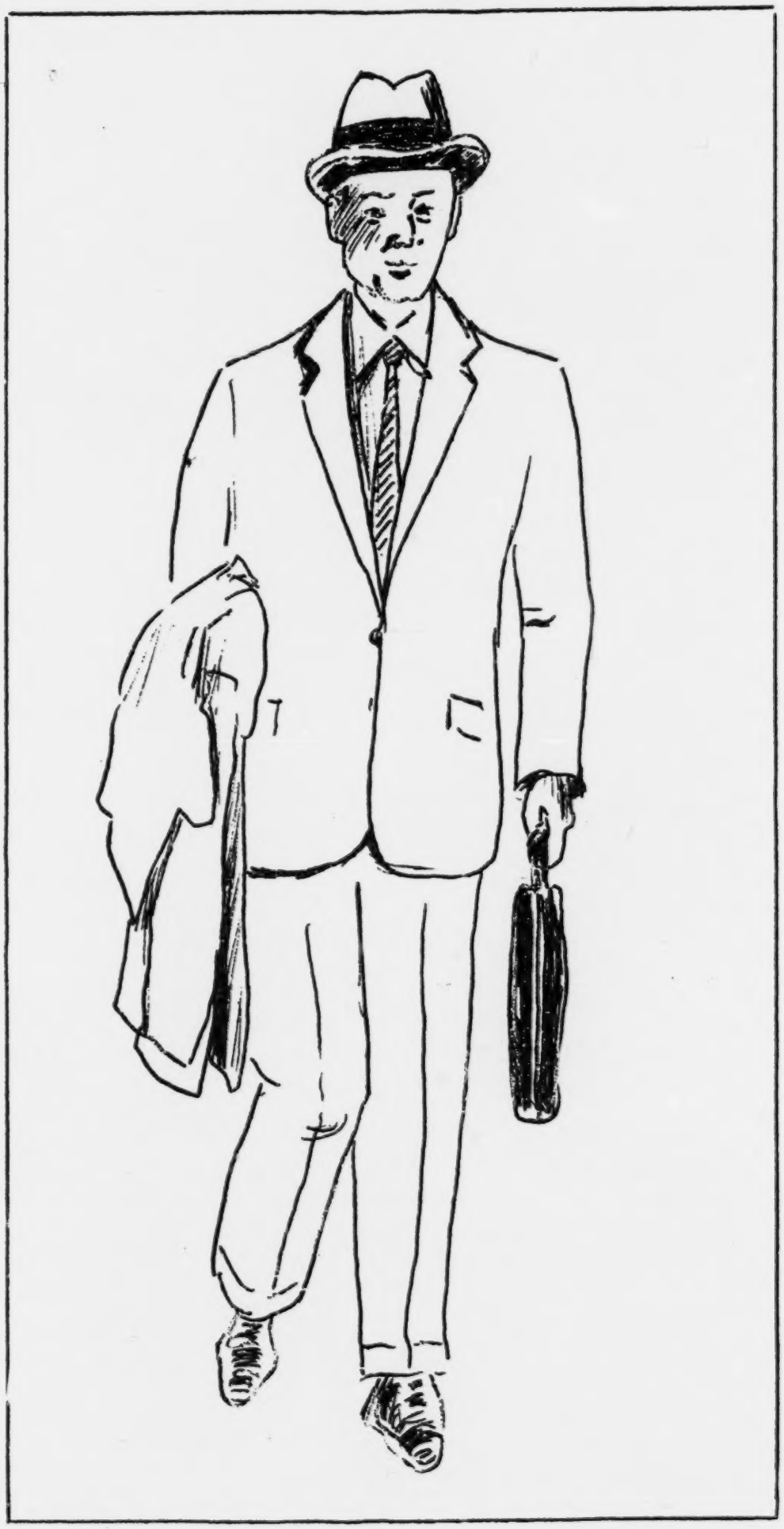
TRASH

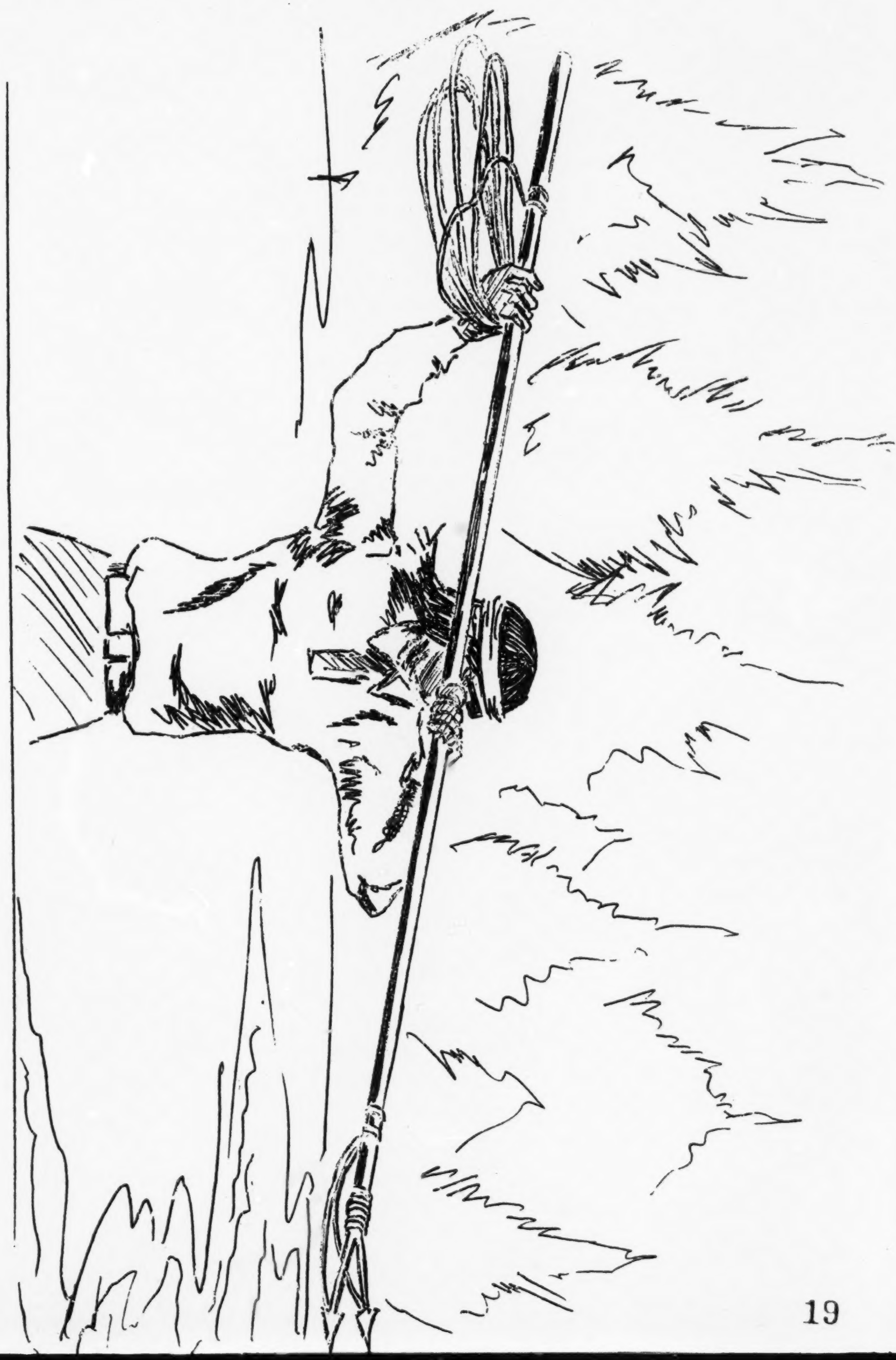




Why did they go?
feudalism?
nationalism?







INTELLIGENCE WORKSHEET

I. Group the sketches from the least intelligent to the most intelligent.

Group I Group II Group III

II. On what authority or for what reasons are the people in Group I less intelligent than those in Group II?

III. On what authority or for what reasons are the people in Group II less intelligent than those in Group III?

IV. Is it possible that the naked aborigine, who is walking across the dessert, has more intelligence than the astronant? Try to establish the fact that he is more intelligent.

A N A S A Z I

(1) He is a scientist who deals only with realities. Sometimes he cannot see the people for the walls.

(2) The first American settlers entered the region about 1870. Miners, farmers, trappers, cattlemen, even bandits. The people came pouring into the valley and found it to their liking. None of them had ever heard of, or would have been interested in what was hidden there. To them the past was dead and forgotten; they were looking ahead. They were interested only in taming the wilderness and in keeping their scalps firmly attached to their heads.

(3) Filling it from one end to another and rising even to its vaulted roof, was a silent city of stone. No storm had touched it through the centuries. It seemed as eternal as the ageless rock that protected it.

(4) Surely its discoverer had not overstated the beauty and magnitude of this strange ruin. There it was, occupying a great oval space under a grand cliff. Wonderful to behold, appearing like an immense ruined castle with dismantled towers.

(5) Even though the area could only be reached by a thirty mile horseback trip, it was visited by a surprising number of people in those early years. Some came only to see the ruins, but many came to dig, and on the return trip, the packs often bulged with things taken from the ruins. Priceless artifacts, which had so long been unmolested were thoughtlessly carried away.

(6) During the following three-quarters of a century many other Spaniards must have seen the Mesa Verde, for there was much exploration in the region. Sometime during this period, the mesa was given a Spanish name meaning "green table". The Spaniard who named it is unknown. Possibly he named it after climbing to its summit, for from the valley below it is not so evident that the top is flat and eternally green.

(7) In stopping to take a breath, I happened to glance up at the canyon wall. I wish I could tell you what I saw there, just as I saw it, on that first morning, through a veil of lightly falling snow. Far up above me, a thousand feet or so, set in a great cavern in a cliff, I saw a little city of stone, asleep. It was as still as a sculpture, and something like that. It all hung together, seeming to have a kind of composition; pale little houses of stone nestling close to one another, perched on top of each other, with flat roofs, narrow windows, straight walls, and in the middle of the group, a round tower.

(8) The stones are carefully dressed and often laid in regular courses; the walls are perpendicular, sometimes leaning slightly inwards at the same angle all around the room - this being part of the design. All the corners form almost perfect right angles, when the surroundings have permitted the builders to observe this rule.

(9) The one door to the room is very small, measuring only sixteen inches in width and twenty four inches in height. The door sill is almost three feet above the floor.

(10) There are no windows in the house and it has no firepit. The room is small, not over six feet by eight feet in size and the roof is so low that the husband will have to duck his head to miss the beams.

(11) These towers are spectacular, impressive, and mysterious.

SECTION III

(12) Two ingredients are needed for actual construction - clay and a tempering material.

(13) With the palm of her hand she rolls it on a smooth stone until she has a rope of clay smaller in diameter than her little finger and several inches in length. The paste is so strong that she can pick the roll up without breaking it.

(14) At last the pots are ready for decorations and this is the part the potter likes best of all.

(15) If they were intended for cooking purposes, they would not be painted, since the soot of a cooking fire would quickly obliterate any design. But vessels intended for storage, for water - carrying, or for religious uses, were generally decorated. This had to be done before the pottery was fired, since vessels decorated after firing would not hold their designs.

(16) The greatest need is for the large water jars.

(17) Actually, pottery provides an excellent key to the development of an ancient culture. Important factors make pottery valuable to the archaeologist. One is that at any given time, nearly everyone in an ancient culture tends to make pottery of the same general style. The second is that clay vessels are easily broken, so that a pottery - using civilization must make a great many of them. The third is that potsherds themselves are practically indestructible, and even after thousands of years of burial can be studied and classified.

(18) Weaving, curiously, was considered man's work. The looms were usually set up in the kivas, where men produced light cotton blankets, kilts, and breech cloths.

(19) There is no repairing or building of houses and pottery is seldom made during the summer months.

(20) The bleak, uncomfortable winter is over; everything in nature indicates that a new year and a new life are beginning. In March, the sun begins to be warm. Not every day in March is warm though. A clear blue sky turns black in only a few minutes and heavy wet snow swirls into the canyons. The snow soon changes to rain, then a cool breeze swings down from the north and the rain becomes icy pellets of sleet. In a few minutes the clouds blow away and the warm sun shines again on the dripping, steaming world. Sometimes during the night, warm, wet snow falls, snow so heavy that its weight snaps limbs from trees. The warm rocks and the bright sun melt it rapidly and often there is a roaring waterfall over the front of the cave as the water rushes off the mesa top.

(21) The early summer is dry and warm. Little rain can be expected until July, sometimes it does not come until August. June is the hottest month of the year. The sky is cloudless and the sun beats down day after day. The air is dry and a light breeze always blows across the mesa top.

(22) With the arrival of <u>autumn</u> the finest weather of the year begins. For almost three months it will continue, until winter sweeps down out of the north. In early September the days are still warm but the nights have a pleasant coolness. As the season progresses, the daytime warmth continues, but the nights become cooler and cooler. By October they are crisp and finally there is frost. The mesas flame with the colors of autumn, the distant mountains are cloaked with a blue-grey haze and for weeks the people enjoy the brisk and invigorating weather of Indian Summer. Late in October or November there may be a quick flurry of snow, a warning of what is to come, but it disappears as quickly as it came. Far into autumn the warm days last; sometimes the winter storms do not begin until after the sun has started to return from the south.

(23) During the late fall the weather has grown colder and colder, and now in December, comes true winter. Cold winds sweep down from the mountains to the north, bringing the snow; soon the mesa tops are white. When the snow reaches a depth of a foot, it is considered heavy, but if it reaches a depth of two feet or more the people talk excitedly about it and the old men begin to recall the heavy snows of by-gone days.

(24) Pueblo hunters brought back bear, elk, buffalo, wolf, mountain sheep and other animals for meat.

(25) Since game was scarce, meat was seldom obtainable and formed as small a fraction of the diet as did wild plants.

(26) The early spring plants brought a welcome variation to their restricted diet. Innumerable plants are edible and by countless generations of experimenting, they have discovered their good qualities.

(27) The country could not have supported large numbers of people living entirely off wild plants and animals. They didn't have permanent streams of water in which they could build irrigation dams and extensive canal systems. Their water supply was limited.

(28) Most cultivated plants will not survive very long, in most areas where they are raised, without the help of man.

(29) Then invention of the stone hoe made cultivating the fields easier and produced a bigger yield of food.

(30) They depended upon winter rainfall and snowfall, stored in the ground, to start their plants in the spring, and late summer rains to finish the job. In some areas they did put up small check dams which captured water from summer rains and spread it over their fields. Their living depended upon the plants they cultivated - corn, beans and squash.

(31) Storage must have been of great importance, since grain designated for winter food, as well as seed corn, had to be preserved. Also, it is probable that these ancient farmers accumulated large reserves to tide them over years when the crops failed, as do their present-day descendants.

(32) The fields are never left without watcher. All day long someone is on guard and even during the night the young men and boys take turns watching the precious crops.

(33) Corn is sometimes planted almost a foot in the earth.

(34) Usually the clearing of new land is done in the late winter and early spring when the cool damp weather is in their favor.

(35) Life depended on agriculture. There was dry farming on the mesa tops, but irrigation was particularly well developed here. A broad, shallow ditch, some four miles long, and with a very regular gradient, has been found on the mesa. Apparently, water was turned out on the corn fields from the ditch. There were also check dams, which caught the run-off of heavy summer rains and made it available for the crops. They served a further purpose in conserving soil which might otherwise have been washed away.

All the farming tribes used a straight pointed stick for some part of the routine.

(36) They were flood-water farmers, depending upon floods spreading out over the canyon floors to water their crops. But when arroyo cutting began, these plains not only were cut by deep gullies, but the water table was also lowered so much that the fields became useless. This was a slow process.

SECTION VII
TRADE

(37) The mesa lacks certain important things; salt, sea shells, cotton, turquoise and obsidian.

(38) Shells were also highly prized by the people. In most villages shell ornaments were even more abundant than those of turquoise. Shells were softer than torquoise and thus were easier to cut and make into beads, bracelets, and pendants. Shell pendants have been found carved in the shape of birds and animals and various geometric designs. Bracelets cut from large glycymeris shells were widely used.

SECTION VIII

(39) They seem rather short, the men averaging about five, four inches in height and the women about five feet. They are heavy set, and as a rule, they are short, stocky people. The skin color varies from light to dark brown; some are so dark they seem almost black. The eyes are also brown and the hair varies from dark brown to a deep lustrous black. The people have broad heads and the back of each head is flattened. The faces are broad and the cheek bones are prominent. Occasionally, we notice "slanting" Mongoloid eyes. The people seem to have certain Mongoloid tendencies, although they are not a pure Mongoloid type.

(40) To the people, their highest goal is marriage, a home and children.

(41) The pueblo society is matrilineal.

(42) The close relationship of the young child to the supernatural served as a deterrent to corporal punishment. Discipline, when it was administered, was frequently done by a relative more remote than a parent, such as an uncle or aunt.

Education of the young came through parents and relatives. Those people that had the most elaborate development of solidarity gave their young the greatest amount of formal education or schooling.

(43) At any time of the year a strong odor of decaying animals and vegetable matter and human waste fills the cave. Out in front is the great trash pile and in the rear is the trash room where the turkeys roost and where some of the dead are buried. In the summer the odor is not so bad, for the women often sweep out the houses and courts and throw the trash out in front of the cave where the hot sun rays dry out the waste materials. In the winter there is less of this cleaning and the trash and filth accumulate. The dampness in the air causes mold and mustiness and when the warm wet days of late winter come, the air is foul with the odor of decaying matter.

The people do not notice the odor. Their first breath of life was like that and they merely think it is the way air smells.

(44) Children suffer a great deal and all through the winter they sniffle and cough with colds. Sometimes the colds settle in the sinuses, in the ears or even in the lungs, bringing complications against which the priests are powerless. Often the end is slow in coming. When a cold settles in the middle ear and an abscessed mastoid results, the terrible agony may last for weeks before the inevitable result brings an end to the suffering. Sometimes the end comes quickly and a mother hardly realizes that her baby is sick before it is gone.

(45) The serious illnesses, which strike so mysteriously, are not natural and are considered the result from the evil practices of witches. Only the medicine men with their supernatural powers, can combat the witch-caused diseases and the medicine men and the medicine societies are busy with their healing ceremonies.

(46) Many of the older people are suffering from the agony of decayed and abscessed teeth. All their lives, they have been eating the gritty corn bread that has come from the soft grinding stones. As a result, their teeth are badly ground away; sometimes they are ground down to the gums. With the loss of the tooth enamel, decay has come and now aching and abscessed teeth are the result.

(47) The medicine men have little success in their efforts to combat agony of an aching or abscessed tooth. Finally, if the patient can bear the pain no longer, the tooth is extracted, and then the suffering person has two choices. One method is to knock the tooth out. One end of a piece of bone or hard wood is placed

against the base of the tooth and an obliging neighbor taps the other end sharply with a stone axe. Instantly, the tooth is gone. The other method of extraction is equally simple. A long, strong piece of sinew is obtained and one end is tied securely around the aching tooth. The other end of the sinew is tied to a large rock. Then the rock is thrown away. And with it goes the tooth.

(48) Many of the people, especially the older ones, are suffering from rheumatism and arthritis. Limbs are swollen and stiffened or even partially or completely solidified with arthritis. When these conditions come, the bent and crippled oldsters seldom venture far from the cave. They are cared for and honored by their children and their clan relatives.

(49) The fertility rites are especially important for unless the gods of fertility and reproduction are pleased, the seeds in the ground will rot.

(50) As soon as the meal is ready, the man of the family selects a sample of food from each pot. These he throws into the fire as an offering to the gods. Then eating beings.

(51) Many misfortunes were caused by witches, who were evil human beings with only one desire - to injure and destroy the people. Winter was the season when witches were most active, so it was a time of fear and dread for the inhabitants of the town.

(52) As the walls of the house rise, prayer sticks are buried in the corners. These small, carved sticks are offerings to the gods and assure the stability of the house.

(53) The bodies were tightly flexed, with knees drawn up almost to the chin. Bodies were usually wrapped in fur blankets, but occasionally tanned deer skins were used. In some cases a large, twined bag, split down one side, provided an inner covering. A weapon of some sort, digging sticks, sandals and beads were also found in the proximity of the burial.

(54) Only the medicine men, with their supernatural powers, can combat the witch - caused diseases and the medicine men and the medicine societies are busy with their healing ceremonies during most of the seasons.

(55) In the early winter one important ceremony is held when the priests "turn back the sun". Everyday since early summer the sun has moved farther and farther south along the western horizon. At last, in late December, he has reached the point beyond which he must not be allowed to go. The priests know the spot well: it is on the horizon, directly over a certain mark on the opposite canyon wall. When the sun reaches this spot each year, the priests perform the ceremony that causes him to cease his southern journey and start back to the north again. If the priests fail to please the Sun Father, or if he is angry with people, he will continue his journey to the south and perpetual cold and darkness will envelope the earth.

Never yet have the priests failed; always the sun has been pleased and after reaching that certain spot he has reversed and started back to the north to bring the long days and the warmth of summer.

(56) The people were faced with three terrors - lack of food, lack of water, and the wrath of the gods.

(57) The departure seems to have been an orderly one, for the people took most of their possessions with them. There does not seem to have been any one, great migration. Rather, it appears that first one section, and then another, was abandoned as one or more small groups moved on.

(58) Actually, they moved farther and farther south and perhaps to the southeast and southwest, looking for more favorable locations. As they mingled with other groups, they lost their identity, but doubtless, there is still a strain of Mesa Verde blood in the present Pueblo Indian population.

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ARTIFACT IDENTIFICATION WORK SHEETS

An ARTIFACT is anything made or changed by the hand of man. It is a product of human workmanship designed for a specific use. Sometimes an artifact has an obvious practical use, such as an arrowhead, a planting stick, or a woven basket. Sometimes an artifact has a decorative or an artistic use such as a piece of shell jewelry or the paintings on the plastered wall of a cliff dweller's house. Other artifacts may have a religious or symbolic use. It is harder to determine just exactly what artifacts in this category may have been used for or what their significance was. We can try to put ourselves in the place of the men who made these artifacts and, using all we know about the way in which they lived, make a good guess or theory about the use of the objects. It may be possible that people living today can be found who make and use similar objects. Many artifacts are identified by comparing them with objects found in use by descendents of the original makers. In this way the ARCHEOLOGISTS have learned the use of objects like the cloud blower and the bull roar - not only how they were used by the Ancient Ones, but why they were used and what they stood for. Still other artifacts continue to pose a problem. Some ancient man went to a good deal of trouble to make an object. It may seem useful for a number of different things - or for none. Nothing like it seems to be in use today. Perhaps parts of this object may be missing. Perhaps it was part of a game or just the result of some idle whittling. We can only guess at the identity of these puzzle artifacts - but a good guess backed up by good reasoning may well provide the correct answer.

To attempt to identify any of the artifacts in the kit, you, as the investigator, should use all you have learned about the way of life of the Cliff Dwellers of Mesa Verde. Think, too, of tools and other objects that we use today, things you may have used yourself or may have seen in books, museums or in the hands of todays workers or artists. Think of articles described in stories you have read or heard. Try, too, to put yourself in the place of those Ancient Ones. Pick up the objects, feel them. Use them. Then try to put your thoughts about the object into words. What did you use it for? How does it work? How well does it work? How was the object made? Do we use something like it today? What does the object tell you about the people who made it? Were they clever? Were they good workmen? Were they good artists? An artifact can pose many questions for you. The answers you arrive at may tell you a great deal about the object - and about the people who made it. Most important, it may tell you many things about all men and about the immense journey man has made through time from the age of stone to our modern age of steel and the atom.

For each artifact you will find an Identification Work Sheet. The procedure on each sheet is much the same. First, you are to examine the

artifact carefully. Touch it, hold it, get the feel of it. Then with the object before you, write a clear description of what you have seen and felt. Try to write a description so that any of your classmates would know immediately what the object is you are describing. If your description is a good one, a classmate, who is a good artist, should be able to make a drawing of the artifact - from your words alone. There is a space on the Work Sheet for you to try a simple sketch of the object yourself, if you wish. Perhaps you would like to make your drawing first and then write about the artifact. Sometimes it is easier to describe and then draw. Which ever method you choose, if you make a sketch, keep it simple. The drawing is to help identify the object and a good representation is more important than fancy art work.

After you have described how the artifact looks and feels, try to think how it was made. What materials were used? What tools were needed to make it? What skills must the maker have had? Could you make one like it? How? What materials would you use? Tools? Why would you use it?

After describing and working with the artifact, you may have a good idea - or theory - about its use. Perhaps you could give the artifact a tenative or trial name - something that you believe the object should be called. When you have all the information on this artifact, you may want to give it another name that better describes it.

On the Artifact Clue Sheet, there are some clues and questions to aid in the identification of your artifact. They may tell where the object was found and how many others like it have been found. Perhaps other objects have been found with it which may help in the identification of your artifact. Information may be given as to the age of the object and how that was determined. An archeologist in the field might use this information to aid him in his theories.

Now in your investigation of an artifact you have described how the object looks and feels. You have tried to determine how it was made and from what material. You have read the information regarding the circumstances of discovery. Now you are ready for a final theory of use and significance. Here are three most important questions for you to try and answer. How was the artifact used? Why did it take the form it did? What does the artifact tell us about the people who used it?

Use the facts you have been able to observe, the information given, your own imagination and see how close you can come to identifying the artifact correctly. If your theory is a good one, clear and well defended, it can be just as acceptable as the one presented on the Theory Card for that very artifact.

Student's Name:_____

STUDENT'S ARTIFACT IDENTIFICATION WORK SHEET

Artifact Number:_____

Name or Names of Artifact:
(Just by looking at the artifact, what would you call it?)
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Description of Artifact:
(Shape, size, weight, color, markings, materials, etc.
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(Sketch)

Manufacture of Artifact:
(How do you think it was made or prepared?)
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Materials Needed:
(What was used - or could be used to make this artifact?
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Tools Needed:
(What tools did the Ancient Ones have to produce this artifact?)
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Conclusion: (What does the artifact and its use tell you about how the Ancient Ones lived and worked? What does it tell you about their intelligence? Can you make any statement about travel, trade, war, religion or invention based on this artifact? Do we have tools or materials like this today? How do they compare? Was this artifact important to the Ancient Ones? Why?)

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Tools Needed:
(What tools did the Ancient Ones have to produce this artifact?) _____

_____

THIS COMPLETES YOUR OBSERVATION AND DESCRIPTION OF THE ARTIFACT. NOW TURN THE SHEET OVER TO WORK OUT YOUR THEORY OF IDENTIFICATION AND USE.

Discovery and Dating of Artifact: FIND THE DISCOVERY AND DATING CLUE SHEET FOR YOUR ARTIFACT. MAKE SURE THE NUMBER IS THE SAME. THIS CLUE SHEET WILL DISCUSS THE CIRCUMSTANCES UNDER WHICH THE ARTIFACT WAS FOUND AND THE METHOD OF DATING THE ARTIFACT. THESE FACTS MAY GIVE SOME HELP IN DETERMINING THE USE AND SIGNIFICANCE OF YOUR ARTIFACT.

Use of Artifact: (How do you think this artifact was used? Is it a whole object, or simply a part of something. Could it be a material out of which something could be made? What could the artifact be used to make or do? If you think you have found a use for the artifact, try it out. Describe your try.)

Conclusion: (What does the artifact and its use tell you about how the Ancient Ones lived and worked? What does it tell you about their intelligence? Can you make any statement about travel, trade, war, religion or invention based on this artifact? Do we have tools or materials like this today? How do they compare? Was this artifact important to the Ancient Ones? Why?)

YOU MAY USE ANOTHER SHEET

Student's Name:_____

STUDENT'S ARTIFACT IDENTIFICATION WORK SHEET

Artifact Number:_____

Name or Names of Artifact:
(Just by looking at the artifact, what would you call it?) _____ or _____

Description of Artifact:
(Shape, size, weight, color, markings, materials, etc. _____ _____ _____ _____ _____ _____

(Sketch)

Manufacture of Artifact:
(How do you think it was made or prepared?) _____ _____ _____ _____ _____

Materials Needed:
(What was used - or could be used to make this artifact? _____ _____ _____

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